

NEW, EXPANDED THIRD EDITION

Not-Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da



Introduction by Ervin Laszlo



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Praise for *Not-Two Is Peace*

At this critical moment in the history of the human family, when the very foundations of civilization are being challenged, there is a message of compassion being spoken by one grounded in enduring wisdom and true discernment. In *Not-Two Is Peace*, Adi Da writes of the urgent need for a new form of global discourse, based on the recognition of the underlying unity of humankind. Such discourse would renew the ideals that originally underlay the foundation of the United Nations. And it would require humankind as a whole to listen to the ordinary people all over the world who are in dire need of greater human security.

BRYAN DESCHAMP

Former Senior Adviser, United Nations High Commission for Refugees

In this book, Adi Da powerfully and elegantly cuts through the collective delusion of separateness upon which modern society is founded. He calls for the establishment of a Global Cooperative Forum based on the presumption of our prior, underlying, and inherent unity. He writes his wisdom into a time on this planet when, if we do not all start acting, all at once, for the common good, life on this planet will become unlivable for all of us. This book establishes the essential foundation for a new cooperative world order arising from the unity which is prior to our diversity.

BOB ANDERSON

CEO and Founder, The Leadership Circle

At the Dawn of this New Divine Springtime, Beloved World-Friend Adi Da clearly enunciates the Sacred State of Consciousness—Prior Unity and Oneness—needed to actualize a Global Cooperative Forum, a dynamic and vital step toward Universal Peace, long prophesied by the Ancient Ones. Without a doubt, through the Everywhere Spirit that is manifesting in digital technology, we will unify “everybody-all-at-once” and take this historic step together, with One Heart and One Mind in many bodies.

HEREDITARY CHIEF PHIL LANE JR.

Chairman, Four Worlds International Institute

Adi Da demonstrates the illusion we are living in and the separateness and greed that run both nations and large institutions, thereby affecting our lives. He presents a blueprint for a world that works but also points out the steps each individual can and must take to transcend the ego. His book is both visionary and practical, showing that cooperation is the only road available to us to avoid total destruction.

GÖRAN WIKLUND

Partner at U&W (the Swedish sustainability consultancy)
and Senior Adviser to the Carbon Disclosure Project
Co-founder, ClimateWell (Winner of the World Economic Forum
Pioneer of the Year Award, 2007)
Founder and former Board Director of Ekobanken

Not-Two Is Peace is Adi Da's urgent wake-up call to all men and women of conscience. Now is the time to bring together all our diverse gifts and talents into one shared project to make our world fit for all human beings to inhabit. We are united by the same need to live free of want, free of fear, and free to live a life of dignity. At the heart of the human condition lies the recognition that freedom for one must mean freedom for all. Peace is the prime directive. Peace is prior unity. The Global Cooperative Forum is the way.

HILDE RAPP

Co-Director, Centre for International Peacebuilding, London

Profound wisdom on the root of human conflict, and the path away from a grim destiny. An astonishing gift.

JONATHAN LYNCH

Professor, Pennsylvania State University

Not-Two Is Peace contains wisdom that can transform the current and ongoing world crises that so desperately need effective conflict resolution. If truly acted upon, what Adi Da advocates has the power to bring an end to the horrors and suffering that are the result of our mad need to differentiate between "us" and "them".

HUGH O'DOHERTY

John F. Kennedy School of Government, Harvard University

This extraordinary collection of illuminating essays offers a deep diagnosis of humanity's predicament. The cure Adi Da prescribes, based on higher laws, is simultaneously radical, urgent, and straightforward. Adi Da's is a uniquely authentic and compelling voice in this global age.

ROLF C. CARRIERE

Former UN official
Senior Adviser to the Nonviolent Peaceforce

Not-Two Is Peace is essential reading for all people who understand the absolutely critical nature of the times we live in and want to do something about it. This book offers a vision of global change that is a foundation for linking the best of current efforts with the deep-seated "prior unity" of humankind. What is that, exactly? Read the book. Feel the potential. We can change the disastrous pattern of our times.

JULIE KOLER

Cultural Resource Manager
Office of Business Relations and Economic Development,
King County, Washington

Adi Da quietly arrives on the doorstep of the evolution of consciousness, revealing, step by step, what is required to sustain humanity and this beautiful planet. We should all be very interested in the mysterious state of "prior unity". Let us invest in this work of genius immediately. Let us never put this book on the shelf. It is a living document, forever active.

PATRICIA KAREN GAGIC

International Director, Colours of Freedom Foundation, Toronto

Absolutely brilliant. Undauntingly honest. Staggeringly bold. A breathtaking call to humankind to wake up.

CHARMIAN ANDERSON

Doctor of Transpersonal Psychology
Author, *The Heart of Success* and *Bridging Heaven and Earth*

As we cross into the twenty-first century, it is clear humanity has entered an unprecedented global age. This global age, of course, has been emerging over millennia, but we now face a range of global crises that call for new ways of thinking and a new kind of consciousness to get to the source of the challenges. A number of initiatives have emerged which center on the collective wisdom of the ages—an emergent global wisdom that resonates across our diverse worldviews and traditions.

In this context, Adi Da's book *Not-Two Is Peace* taps this global wisdom. And the title of the book is right on the mark. He has said that the real (even genetic) situation of the human species is prior unity, and peace requires that prior unity be the "working-presumption" of humankind. This simple and powerful principle reflects a consensus truth of global wisdom that there is That Which is First—an ultimate, unifying, infinite Force (whether we call it Tao, Aum, Brahman, Yahweh, Allah, Energy, Buddha Nature, Sunyata...) that is the ground and source of all life, all existence, all worldviews, religions, cultures, forms of life. This is "Prior Unity", and the collective wisdom of humanity has urged that unless and until humans center our lives in this Unifying Principle and Holistic Unified Field, we are not sustainable and we cannot flourish, individually and collectively. And we will not realize true peace.

The narrative of Adi Da's book is simple, powerful, accessible, and compassionate. And his message, grounded in global wisdom, is urgent and timely—he suggests that former ways of seeking peace have not worked and cannot work. Instead, we must mature and advance to a new form of consciousness that is grounded in "Prior Unity", wherein we find our common ground, mature as humans, and touch the sacred space of true peace—hence "*Not-Two Is Peace*". Adi Da recognizes that the wisdom of the ages—the awakening of this integral consciousness—calls for a radical networking from the heart and mind and urges that we form a Global Cooperative Forum to facilitate our transition to a true global culture of peace. So there is a powerful diagnosis

and prescription for our human sustainability. This important book should be read carefully and put into practice by all global citizens.

ASHOK GANGADEAN

Professor and Chair of Philosophy, Haverford College

Founder-Director of the Global Dialogue Institute

Co-Convenor of the World Commission on Global Consciousness and Spirituality

The hour is late. With each telling movement of the doomsday clock, another disaster—deforestation, pollution, species-loss, global warming, financial ruin, terrorism, and war—inches us ever closer to the final stroke of midnight, the existential catastrophe that could end Earth life as we know it. In this dark time, Adi Da's *Not-Two Is Peace* calls urgently for us to change our ways and, even more importantly, gives the “seed-utterance” of guidance for global cooperation based on the prior unity of all humankind. By heeding this call, we may yet alter the course of events and build a new world-culture of abundant peace, justice, and joy.

MICHAEL LATORRA

Professor of English, New Mexico State University

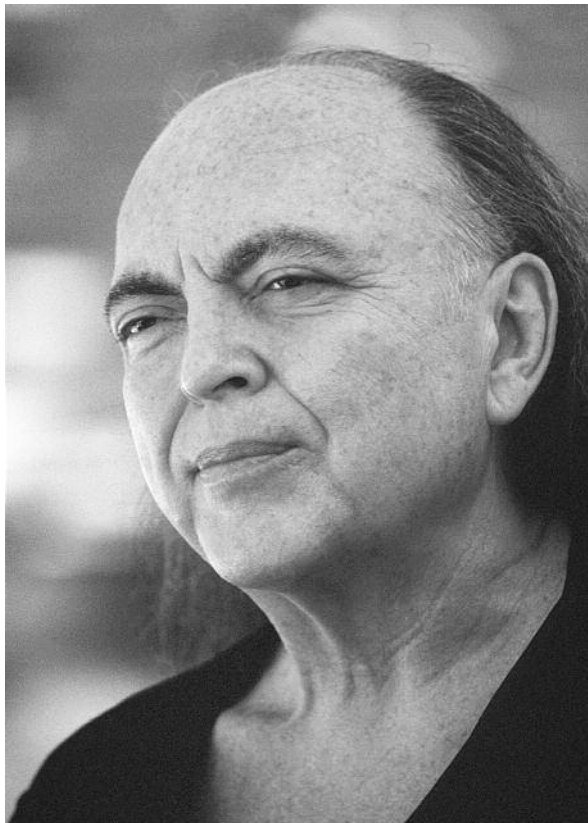
Abbot, Zen Center of Las Cruces

Author, *A Warrior Blends with Life: A Modern Tao*

Through the ages, people have struggled with the idea that consciousness and being are *a priori* to physical manifestation. Today, our awareness of timeless union and inner value finds fragmented expression in a myriad of linear phenomena that we take for reality, including sovereign boundaries, property rights, market prices, interest rates, cyclical bubbles, and externalities such as pollution, poverty, social conflict, terrorism, and war. In this visionary and epochal book, Adi Da reminds us that humanity is already always a mass subjective unity and beckons us to fully externalize this conscious interconnectivity and ontological interdependence through our economic, social, and political institutions and collective decision-making.

JAMES B. QUILLIGAN

International Economist

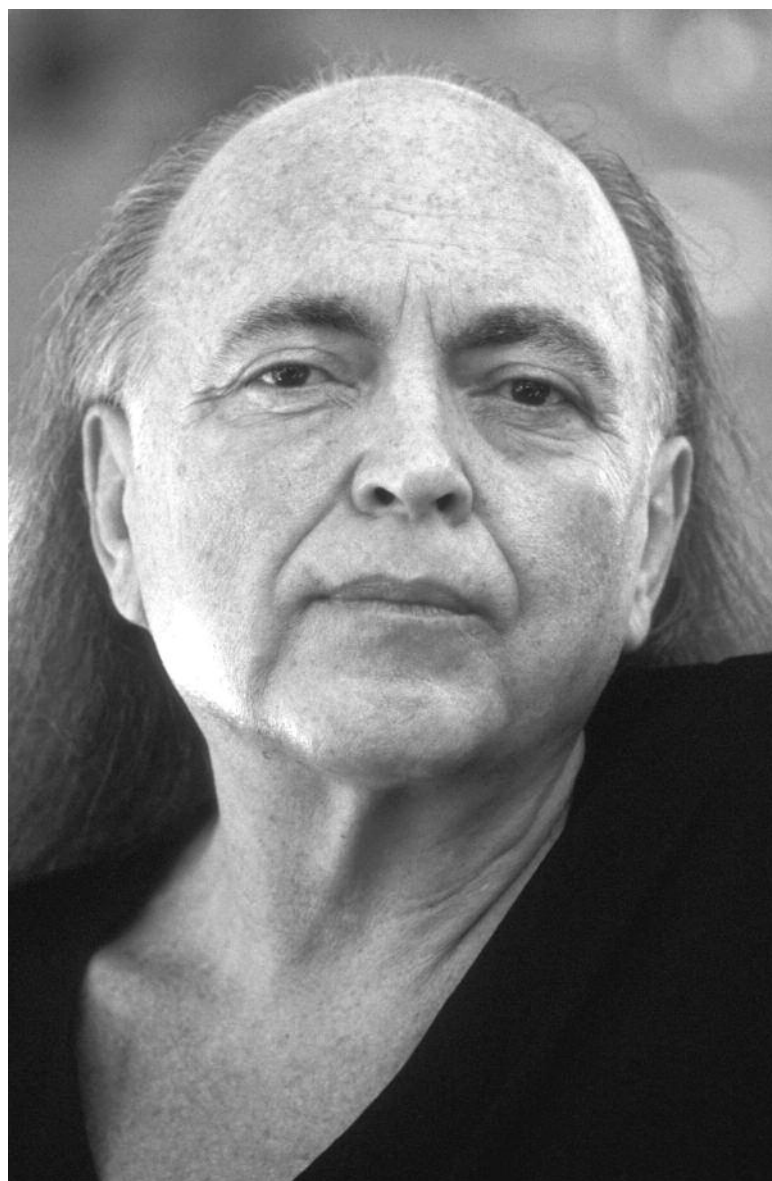


The World-Friend Adi Da speaks out of his concern for the current plight of humanity. Adi Da invites you to consider his urgent calling for the founding of a Global Cooperative Forum—to address the profound ills of today's world, and to re-establish human civilization based on principles of mutual trust, cooperation, tolerance, prior unity, and the limitless participation of all of humankind in transforming its own destiny.

The old moral, social, and political “order”
of humankind is now dead.

A new and true and right order of humankind is,
now, and forever hereafter, necessary. This Free Declaration is
the Seed-Utterance of that new and necessary true and right
(and truly globally, totally, and universally cooperative) order.

Wor(2-Friend Adi Da



Not - Two Is Peace

The Ordinary People's Way
of Global Cooperative Order

BY THE WORLD-FRIEND

Adi Da

PART THREE

Reality Itself
Is
One and Only

I.

The Three Great Principles of All Truth

- I. The Transcendental Reality-Principle of Indivisibility:
Reality (Itself) is Inherently Indivisible, One,
Non-conditional, Non-separate, egoless, and Absolute.
- II. The Universal (or Cosmic) Principle of Unity and
Non-“difference”: The world (or the conditionally
manifested cosmos) is Inherently a Unity, Which
(in and As its Intrinsic Self-Nature, Self-Condition,
and Self-State) is Inherently Non-“different” from the
Indivisible, One, Non-conditional, Non-separate,
egoless, and Absolute Self-Nature, Self-Condition, and
Self-State That Is Reality Itself.
- III. The psycho-physical Principle of Non-Separateness:
The apparent individual psycho-physical entity is
Inherently Non-separate from the world-Unity (or the
Inherently Unified cosmic Totality, Which is Whole and
Universal) and, also, Inherently Non-separate from the
Inherently Indivisible, One, Non-conditional, Non-separate,
egoless, and Absolute Self-Nature, Self-Condition, and
Self-State That Is Reality Itself—and That Is, Therefore,
the Indivisible, One, Non-conditional, Non-separate,
egoless, and Absolute Self-Nature, Self-Condition, and
Self-State of all-and-All.

These Three Principles, Which I have Proposed, are
(Effectively) an Integrated Whole and Single Proposition.
They (Together) Comprise the Right and True Basis (and the

NOT-TWO IS PEACE

Right and True Measure) for the Correct (and, inevitably, intellectually Liberating) Evaluation of any and all possible propositions of philosophical import made (now, or in the future, or in any time and place at all) by any one (or any school or tradition) at all.

II.

Language-Based Knowledge
Vs.
Reality-Based Knowledge

1.

All conventional knowledge-categories are modes of the perceptual and conceptual language-categories of “name” and “form”—or of categorical “objectification”.

All conventional knowledge-categories—or all perceptual and conceptual “objectifications”—are “point-of-view”-based constructions, always implying space-time-“locatedness”.

Therefore, all perceptual and conceptual “objectifications” are both limited and “local”—or condition-based, “point-of-view”-based, “point-of-view”-serving, “point-of-view”-limited, and intrinsically ego-bound.

True knowledge is, necessarily, Truth-Knowledge, or Reality-Based “Perfect Knowledge”—Which Is Intrinsically and Always Priorly “point-of-view”-less, egoless, and Self-Established (Perfectly Prior to all “difference”) in all-and-All-at-once.

2.

Humankind has invented complex language-based systems of conventional perceptual and conceptual knowledge in a collective (and trans-generational, or perpetually self-duplicatable) effort to protect (and extend through time) the otherwise thoroughly vulnerable ego-position on which human cultures are traditionally based.

Those language-based (and perceptually and conceptually organized and communicated) knowledge-systems include the traditionally dominant knowledge-systems of religion and science, as well as of every other kind of ordinary and extraordinary category of human desire, problem, and interest.

All language-based systems of perceptual and conceptual knowledge are “local” (and self-“location”-oriented), self-limited, self-referring (or “point-of-view”-referencing), and (both intrinsically and inevitably) ego-bound and ego-binding—however otherwise profound, apt, or “universal” they may seem, and no matter how “universally” (or at-large) they may be proclaimed or enforced.

Only “Perfect Knowledge” of the Intrinsically egoless, Indivisible, Acausal, Transcendental Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself Is (both Intrinsically and Inevitably) the Free and all-and-All-Liberating Truth of all-and-All.

Therefore, it is necessary for humankind to base all of human life and culture on Truth Itself, and on the esoteric practice of “Perfect Knowledge” of Reality Itself, and on the intrinsic, fundamental, and always already language-transcending prior unity of all-and-All, and on modes of language discourse that are rooted in Reality-based language (rather than in language-based “reality”).

There Is Only Reality Itself—
Which Is Real God—
and No Other Is At All

1.

There is no apparent anyone or anything, whether singular or plural in number, that can be named, or described, or, otherwise, referred to by any pronouns or indicative words—such as “I”, or “me”, or “myself”, or “mine”, or “she”, or “her”, or “herself”, or “hers”, or “he”, or “him”, or “himself”, or “his”, or “we”, or “us”, or “ourselves”, or “ours”, or “they”, or “them”, or “these”, or “those”, or “themselves”, or “theirs”, or “it”, or “this”, or “that”, or “itself”, or “its”—that is intrinsically other than or separate from or non-identical to the Intrinsically egoless, Irreducibly Indivisible, Perfectly Acausal, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State That Is Reality Itself.

All that arises conditionally (including all of the languages of mind) is a complex and mutually dependent pattern of evident causes and effects—but none of it is a moment of actual identity.

The only mode of actual identity Is the Intrinsically egoless Self-Identity of Reality Itself—and That universally Self-Evident Mode of egoless Self-Identity Is the One and Only and Irreducibly Indivisible Identity-Characteristic of all-and-All.

The totality of all conditionally arising patterns is a mutually dependent and Perfectly “identityless” (or Intrinsically egoless) whole.

Because the totality of all conditionally arising patterns Is Intrinsically (and Always Priorly) and Irreducibly Indivisibly Self-Established in and As the Intrinsically egoless, Irreducibly Indivisible, Perfectly Acausal, and Self-Evidently Divine Self-Identity of Reality Itself, the pattern-characteristic of the whole totality of all conditionally arising patterns is irreducibly indivisible prior unity.

Reality Itself (or the Self-Evident Divine, or Real God) Is Acausally Self-Existing, Self-Radiant, and Self-Revealed.

Reality Itself (or the Self-Evident Divine, or Real God) Is the Acausal Context (or Perfectly Subjective Source-Condition)—rather than the all-and-All-causing Doer (or “Objective Creator”)—of the whole totality of all conditionally arising patterns.

Therefore, Reality Itself (or the Self-Evident Divine, or Real God) does not cause conditionally arising patterns—but all conditionally arising patterns are, within the universal circumstance of prior unity, coincidently and mutually dependently causing and effecting one another, in, of, and As the Intrinsically egoless, Irreducibly Indivisible, Perfectly Acausal, Perfectly Subjective, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State That Is Reality Itself.

Reality Itself (or the Self-Evident Divine, or Real God) Is Only, Acausally, egolessly, and Non-separately Self-Evident—Always Already both Perfectly Prior to and As all-and-All that arises apparently and conditionally.

Therefore, there are no intrinsically separate, independent (or non-dependent), and non-caused conditionally arising patterns, “things”, entities, beings, or “selves”.

2.

Really (or Always Priorly, Intrinsically, Necessarily, Self-Evidently, and “At-the-Root”), all possible names, descriptions, references, pronouns, and indicative words, in any

and every mode, or kind, or tradition of language (even as proposed or engaged by any species or variety of conditionally apparent being at all), directly and only Refer to the Perfect Self-Identity, or the Perfectly Subjective (or Always Priorly Self-Standing), Intrinsically egoless, Irreducibly Indivisible, Perfectly Acausal, Non-conditional, Non-“objective”, and Self-Evident Divine—Which Is Reality Itself, Truth Itself, the Beautiful Itself, and the One and Only and Indivisible Real God (or the Intrinsically all-and-All-Transcending, and Always Already With-all-and-All-Coinciding, and Perfectly Acausally Self-Existing, and Perfectly egoless, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State That Is Reality Itself).

Therefore, all modes of conditionally (and merely conventionally) presumed identity are merely convenient fictions, based on the apparent relational transactions between temporally and spatially configured and mutually associated (or provisionally related) “point-of-view-locations”.

As such, all names, pronouns, and conditional “self”-references (or ego-“I”-identifications) are merely transactional fictions, or provisional modes of pseudo-identity, presumed on the basis of a perceived need to understand, organize, and manage the conventions of conditionally apparent “point-of-view-relations”.

3.

Unless all of this is clearly and actively understood and lived by all human beings (both individually and collectively), the environment of conditionally (and merely conventionally) presumed pseudo-identities (linguistically specified, and mentally proposed, and, altogether, humanly activated, by names, pronouns, and descriptive references of all kinds) is liable to become—and usually does become—a basis for egoically “self”-deluded illusion-cultures (or a human world-mummery).

The fiction of separateness—and the denial of the universal characteristic of prior unity—is a mind-based illusion, a lie, a terribly deluding force, and a profoundly and darkly negative act.

Therefore, it is necessary for there always to be a universal (and truly sacred) human context and process of right cultural education—such that all human beings are actively and constantly reminded of (and, indeed, constantly and actively adapted to) the Universal Reality-Principle, Which Is Self-Evident as the intrinsic prior unity of one and all and All in the conditionally arising pattern of world-experience.

Likewise and coincidentally, it is necessary for there always to be a universal (and truly sacred) human context and process of right esoteric practice—such that all human beings are actively and constantly reminded of (and, indeed, constantly and actively re-Awakened to) the Intrinsically One and Only and Perfectly egoless Self-Identity That Is the Self-Nature, Self-Condition, and Self-State of Reality Itself (Wherein and Whereof all modes of conditional identity are intrinsically understood to be merely convenient fictions, or matters of ordinary convention, provisionally and culturally superimposed on the apparent patterns of conditionally arising phenomena, but otherwise Always Intrinsically Transcended in, and Always Effectively Sublated by, the Intrinsically egoless One and Only Self-Identity That Is the Self-Nature, Self-Condition, and Self-State of Reality Itself).

4.

The individual and collective denial—and active refusal—of the Universal Condition and Intrinsic Law of prior unity is the root and substance of a perpetual (and egoically “self”-perpetuating) universal crime against humanity, performed by every one and all of humankind itself.

There Is Only Reality Itself —Which Is Real God—and No Other Is At All

The Intrinsic Reality-based Principle of prior unity Is the Principal and Necessary Universal Law of global humankind.

The essence of right universal cultural education is the constant promotion and active whole bodily (or total psycho-physical) adaptation-training of all human beings relative to the everywhere-detailed enactment of the Universal Law of prior unity.

The essence of right universal esoteric practice is the constant and whole-bodily (or totally psycho-physically) active individual and collective exercise of Intrinsically egoless devotion to Real God—and, thus and thereby, to the human exercise of constant active commitment to Non-Conditional Self-Realization of the One, and Only, and Irreducibly Indivisible, and Perfectly Acausal, and Perfectly Non-Separate, and Perfectly egoless Self-Nature, Self-Condition, Source-Condition, and Self-State That Is Reality Itself and (always coincidentally) to un-conditionally active, and always actively ego-surrendering, and truly “self”-giving, and everywhere limitlessly applied, and (in every intention and effect) harmless love and service of all living beings and the total world-circumstance on which all living beings very vulnerably depend for life itself.

On the Reality-Basis of Thus right and true universal human education and esoteric practice, one and all must, at root and heart and whole bodily (or as an exercise of psycho-physical totality), always and only (and, at last, Most Perfectly) “Know” Thus, understand Thus, feel Thus, think Thus, speak Thus, act Thus—and, altogether (one and all), Be Thus and live Thus.

IV.

The Intrinsic Power To Righten World-Conditions

Human difficulty is inherent in conditional Nature itself, during life and after death.

There is no Absolute “Other”-Power Causing things to happen.

Countless beings and forces (visible and invisible) are causing things to happen.

This is a cause-and-effect cosmos.

The pattern of cosmos is (itself) the totality of all causes and effects.

There is no single “anything” in charge.

Every “thing” is in charge.

Every “one”—or every space-time-“located” (and, thus, apparently separate) “point of view”—is in charge, as both cause and effect, moment to moment in space-time.

Every “one” is having an effect on all “others”, and every “one” is suffering from the effects of all “others”.

Therefore, I Call you (and every one, and all) to a life that is constantly emerging at the “zero-point” (intrinsically prior to all patterns of cause-and-effect), and (thus, and thereby) to a life that is always already Perfectly being Transformed—not by an illusory “One Cause” or an imagined “Deity” that is presumed to be “in charge” of everything, but by the Self-Existing, Self-Radiant, Indivisible, Acausal, and Intrinsically egoless Conscious Light That Is the Transcendental Spiritual and Self-Evidently Divine Self-Nature, Self-Condition, Source-Condition, and Self-State of everyone and everything.

If every one (each and all) would Realize and Actualize Intrinsic, Absolute, and “zero-point” (or system-root) Unity with the Intrinsically egoless Conscious Light That Is Reality Itself, world-conditions would positively and inevitably change—by virtue of the acausally transformative intrinsic force of the pattern-root of all energies, actively represented by all those who are thus surrendered to Intrinsically egoless Prior (or Intrinsic) “zero-point” Unity with the Transcendental Spiritual and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself.

Indeed, the Realization of egoless “zero-point” Indivisibility—at the root of every otherwise ego-bound human being and as the thereby self-evident prior unity of all-and-All—is the necessary pre-condition for the emergence of a global cooperative order of humankind.

Therefore, the Global Cooperative Forum will emerge only when everybody-all-at-once understands and accepts it as a necessity and (thereupon) demands that it be thus and so and now.

V.

Always Be What and all
That Is Not-“self”

1.

The ego-“I”, or psycho-physically presumed separate and actively separative “self”-identity, is intrinsically “different” from What and all that is egoically identified (and actively differentiated and “objectified”) as not-“self”.

Characteristically, the ego-“I” strategically and “self”-defensively or “self”-protectively clings to the bodily persona and the personal and collectively tribalized mind of the conditionally-patterned “self”-identity—and, on that basis, the ego-“I” actively, constantly, and as a psycho-physical totality differentiates itself from What and all that the egoic “self”-identity intrinsically and actively presumes to be not-“self”.

As a result of all of this ego-based strategizing (in both the personal and the collective domains of life), human beings are caught in a constant “self”-made struggle—always characterized by a fundamental disability, which is the fundamental inability to actively identify with What and all that the egoic “self”-identity identifies (and actively differentiates and “objectifies”) as not-“self”.

2.

The What and the all that is egoically identified (and actively differentiated and “objectified”) as not-“self” always consists of two fundamental modes of not-“self”.

The first mode of egoically identified (and actively differentiated and “objectified”) not-“self” Is What Intrinsically

Transcends the ego-“I” (or the psycho-physically “self”-presumed separate “self”-identity).

The second mode of egoically identified (and actively differentiated and “objectified”) not-“self” is all that is egoically identified (and actively differentiated and “objectified”) as “other” than the ego-“I” (or the psycho-physically-active separative “self”-identity).

3.

The What That Intrinsically Transcends the psycho-physically “self”-presumed separate ego-“I” Is Reality Itself—or The One and Only and Indivisible Self-Nature, Self-Condition, and Self-State of What Is.

Reality Itself Is The Universal Transcendental Self-Nature, Self-Condition, and Self-State of all-and-All.

Reality Itself Is Intrinsically egoless, Indivisible, Acausally and Transcendentally Spiritually Self-Present (both Universally and At the Root of all-and-All), and Self-Evidently Divine.

Reality Itself—or That Which Is (Itself) Divine—Is Transcendentally Spiritually, Universally, Uniformly, Perfectly egolessly, and In-Everywhere-of-space and In-every-mode-and-instant-of-time-and-form-and-person Simultaneously Self-Transmitted and Self-Evidently Self-Revealed As and Via the total cosmic continuum of space-time, which is The conditionally apparent Self-Evidence of Intrinsically Acausal Reality Itself As The Transcendental Spiritual Energy and The Always Prior Unity of Conscious Light.

4.

The all that is (apparently) “other” than the psycho-physically actively separative (or psycho-physically actively “self”-differentiating) ego-“I” is all-and-every-one and each-and-all-of-every-“thing” that is identified (or, always mistakenly, “self”-presumed) by the ego-“I” to be “other” than itself.

Every psycho-physical action (whether of body, emotion, or mind) of ego-“I” and of all-and-every-one and every instant and mode of change of form, or place, or orientation of each-and-all-of-every-“thing” is a happening of conditionally apparent cosmic space-time-energy (or natural and otherwise conditional energy) that is always and inevitably psycho-physically “self”-transmitted into, via, and throughout all time and all space as active “effective causes” and “causative effects”.

The ego-“I” and all that is “self”-presumed by the ego-“I” to be “other” than the ego-“I” is a seamless pattern of cosmic (or natural and otherwise conditional) energy, always actively functioning as “effective causes” and “causative effects”—and always happening in an always priorly and systematically unified universal cosmic context of conditionally apparent events.

5.

The fact and the active “effective causes” and “causative effects” of the separate and separative psycho-physical ego-“I”, or conditionally presumed “self”-identity—and, thus, the totality of the conditionally active “effective causes” and “causative effects” of the “self”-differentiating activities of all human persons, cultures, and societies—is the principal illusion, error, and fault of humankind.

Therefore, the always principal necessity for humankind is to establish and perpetually enact personal, cultural, and social understanding, means, obligation, and accountability for the personal and the universal collective transcending of the psycho-physical ego-“I”, or the otherwise inevitable universal personal, cultural, and social habit and distress of ego-bound and ego-binding action and system-chaos.

6.

The universal personal, cultural, and social means for the transcending of the psycho-physical ego-“I”, or the psycho-physical activity of separate “self”-identification and actively separative “self”-differentiation, is the “self”-discipline of always tacitly and whole-bodily-actively (as a unified psycho-physical totality) identifying with What and all that would otherwise be egoically identified (and actively differentiated and “objectified”) as not-“self”.

7.

The universal personal, cultural, and social “self”-discipline of always tacitly and whole-bodily-actively (as a unified psycho-physical totality) identifying with What and all that would otherwise be egoically identified (and actively differentiated and “objectified”) as not-“self” is intrinsically ecstatic—or a process of always immediately transcending the psycho-physical presumption of separate “self”-identity (or ego-“I”) and the ego-based psycho-physical activity of not-“self”-differentiation and “other-objectifying” separativeness.

8.

The universal personal, cultural, and social practice of intrinsically ego-transcending ecstasy by means of always tacitly and whole-bodily-actively (as a unified psycho-physical totality) identifying with What and all that would otherwise be egoically identified (and actively differentiated and “objectified”) as not-“self” is always two-fold, because there are always two fundamental modes of otherwise would-be-egoically-identified (and otherwise would-be-actively-egoically-differentiated-and-“objectified”) not-“self”: The What and the all.

9.

The always first mode of the practice of intrinsically ego-transcending ecstasy is the practice of tacit, Prior, and constant Root-Identification with What Intrinsically Transcends the ego-“I”—or the, necessarily, esoteric practice of tacitly, Intrinsically, Always Priorly, and Always At the Root of the whole (or total unified psycho-physical) body Self-Identifying with The Intrinsically egoless, Indivisible, Acausal, Transcendental Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself.

10.

The always second mode of the practice of intrinsically ego-transcending ecstasy—which always follows consequentially and subordinately upon the tacit, Prior, and constant Root-demonstration of the first—is the intrinsically (and Always Priorly) ego-transcending personal, cultural, and social practice of tacit and whole-bodily-active (or unified and total psycho-physical) sympathetic (or compassionate), participatory, and cooperative identification with all-and-every-one and each-and-all-of-every-“thing”.

11.

Therefore, the universal personal, cultural, and social discipline of intrinsically ego-transcending ecstasy is of The Nature of a Two-Fold Universal Reality-Law and Reality-Based Imperative: Always Be What and all That Is Not-“self”.

12.

True ecstasy Is The Intrinsic Self-Realization of egolessness itself and of The Indivisible Acausal Self-State of The Transcendental Spiritual Conscious Light That Is Reality Itself.

13.

To Be What Is (in Reality Itself) Not-“self” (or What Intrinsically Transcends the ego-“I”) Is to tacitly and whole bodily (or as a unified psycho-physical totality) Stand (Intrinsically, Always Priorly, and At Root) As egolessness itself and As The Indivisible, Acausal, and Self-Evidently Divine Self-State of The Transcendental Spiritual Conscious Light That Is Reality Itself.

14.

To Be all That (in Reality Itself) Is Not-“self” (or all that is otherwise “self”-presumed to be intrinsically “other” than the psycho-physically-presumed ego-“I”) is to always tacitly and whole-bodily-actively (as a unified psycho-physical totality) sympathetically (or compassionately) identify with and to always tacitly and whole-bodily-actively (as a unified psycho-physical totality) cooperatively participate in indivisible prior unity with all-and-every-one and each-and-all-of-every-“thing”.

15.

Always ecstatically Be What (in Reality Itself) Is Not-“self” by always tacitly and At the Root of the whole body (or At the Root of the intrinsically unified psycho-physical totality of your person) Self-Identifying with The Intrinsically egoless, Indivisible, Acausal, Transcendental Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself and (on That tacit, or Always Prior, and Intrinsically body-and-mind-Transcending Root-Basis) always whole-bodily-actively (as a unified psycho-physical totality) and Intrinsically egolessly identifying with all That (in Reality Itself) Is Not-“self” by always sympathetically (or compassionately) and (in a fully participatory manner) cooperatively being all-and-every-one and each-and-all-of-every-“thing”.

VI.

The Zero-Point and The Infinite State

1.

Infinity (or the infinite state) is not a number.

Infinity (or the infinite state) is not a quantity, or a conditional limit, or a “location” in space, or in time, or in any sequence, or in any process or “cause-and-effect”-event.

Infinity (or the infinite state) can be neither attained nor approximated by the addition of any number (or any fraction of a number) to the number one.

Infinity (or the infinite state) can be neither attained nor approximated by the subtraction of any number (or any fraction of a number) from the number one.

It is not possible to move closer to infinity (or the infinite state).

It is not possible to move further away from infinity (or the infinite state).

Therefore, infinity (or the infinite state) is intrinsically unattainable and intrinsically unquantifiable.

2.

Zero (or the zero-point) is not a number.

Zero (or the zero-point) is not a quantity, or a conditional limit, or a “location” in space, or in time, or in any sequence, or in any process or “cause-and-effect” event.

Zero (or the zero-point) cannot be attained by either numerical addition to or numerical subtraction from the number one or any number (or any fraction of a number) other than one—because both numerical addition and

numerical subtraction are pre-quantified motions, or motions of quantities of number in relation either to themselves or to other quantities of number.

Zero (or the zero-point) can be neither attained nor approximated by motions or transactions of quantities (or numbers)—because zero is intrinsically non-quantifiable (or innumerable).

Therefore, zero (or the zero-point) is intrinsically unattainable and intrinsically unquantifiable.

3.

If the concept of number (or of discrete quantity) is postulated before zero (or the zero-point) and infinity (or the infinite state) are contemplated, then the idea of zero (or of the zero-point) and the idea of infinity (or of the infinite state) are (necessarily) categorized as numbers (or quantities) and as “entities” that are intrinsically two, and (thus) non-identical to one another—as if zero (or the zero-point) is, by definition, at the beginning and infinity (or the infinite state) is, by definition, at the end.

To invent number, human beings did not begin with zero (as a discrete number) and, then, start counting forwards—nor did they begin with infinity (as a discrete number) and, then, start counting backwards.

Rather, to invent number, human beings first invented the ideas of “point of view” (or of “localized” and separate “self”-identity), and of the “other” (or “not-self”), and of “difference” (or “objective quantity”).

Only after number was already invented—based on the original invention of “point of view” (or “localized” and separate “self”, or ego-“I”) and of “object” (or “difference”, or “not-self”)—did human beings invent the ideas of zero and infinity.

Thus, originally, human beings mistakenly superimposed the idea of number onto the ideas of zero and infinity—and, as a result, human beings have struggled with the irrational paradoxes of that false superimposition ever since.

However, if the original error is understood and the false superimposition thus removed, contemplation of the root-ideas of zero (or the zero-point) and infinity (or the infinite state) can serve the human root-intuition of The Intrinsically egoless and Indivisible Self-Nature, Self-Condition, and Self-State of Reality Itself.

4.

The concept of the number (or discrete quantity) one is the root-number, the “source” of all quantified numbers and all “differences”.

The concept of the number one is the numerical idea-representation of the ego-“I”—or the separately quantified “self”-identity.

The presumption of separate ego-“I” is the root-“source” of all numbers, or all modes of quantification.

The ego-“I” is the “shadow” behind all numbers.

If neither the separate ego-“I” nor the quantified number one is presumed, or postulated, or even conceived, neither number nor quantity nor “difference” is presumed, postulated, or conceived.

If neither number nor quantity nor “difference” is presumed, postulated, or conceived, infinity (or the infinite state) and zero (or the zero-point) are not (and cannot be) differentiated from one another—and, thereupon, infinity (or the infinite state) and zero (or the zero-point) are intrinsically self-apprehended to be self-evidently indivisible and the same.

5.

Both zero (or the zero-point) and infinity (or the infinite state) are intrinsically numberless, or prior to the condition of discrete (or separate) quantity.

There is neither number nor distance between zero (or the zero-point) and infinity (or the infinite state).

Neither zero (or the zero-point) nor infinity (or the infinite state) is senior or subordinate to the other.

There is no hierarchical relationship between zero (or the zero-point) and infinity (or the infinite state)—and there is no “difference” of any kind between them.

Zero (or the zero-point) and infinity (or the infinite state) are intrinsically equal, one, only, and the same.

The apparent (or conventionally presumed) “difference” between zero (or the zero-point) and infinity (or the infinite state) is a miscalculation of ego-mind, based on the conditionally supposed “reality” of number—and, fundamentally, of the “source”-number one, which is the ego-rooted (or “point-of-view”-based) originator of all presumed “difference”.

6.

Infinity (or the infinite state) is intrinsically, or always already, at and of and as zero (or the zero-point).

Zero (or the zero-point) is intrinsically, or always already, at and of and as infinity (or the infinite state).

Infinity (or the infinite state) is zero (or the zero-point).

Zero (or the zero-point) is infinity (or the infinite state).

Infinity (or the infinite state) is irreducibly non-finite, dimensionless, not-differentiated, not-quantified, not-“located”, thoroughly without limiting characteristics, and, altogether, zero-only.

The zero-point is zero-only.

The zero-point is infinite (or non-finite).

Infinity (or the infinite state) is zero (or at, in, of, and as the zero-point).

The infinite state—or the zero-point of being—is intrinsically egoless and indivisible.

“Infinity” (or the “infinite state”) and “zero” (or the “zero-point”) are conceptual and verbal (and, sometimes, visually pictured or symbolized) signs indicating the same “entity” of reference and meaning.

Therefore, infinity (or the infinite state) and zero (or the zero-point) are intrinsically indivisible and identical—or same-only.

7.

Infinity is zero.

Zero is infinity.

The infinite state is always already at, in, of, and as the zero-point—or always already and irreducibly prior to all numbers, all quantities, all “objects”, and all “difference”.

The zero-point is always already at, in, of, and as the infinite state—or always already and irreducibly prior to “point of view” (or ego-“I”, or separate “self”-definition) and always already and irreducibly prior to all “others”.

The infinite state and the zero-point are always already and irreducibly one and the same, always already and irreducibly prior to both separate “self” (or ego-“I”) and all of “not-self” (or “object”, “other”, and “difference”).

8.

All seeking is a numerically-based effort that is intended to solve the “self”-presumed “problem” (or ego-dilemma) of the number one (or the separate and separative ego-“I”) by addition to or subtraction from itself, enacted either by stages or all-at-once.

All seeking would, in effect, achieve either the infinite state (which is infinity, or the infinite, itself) or the zero-point (which is zero, or egolessness, or no-“thing”-ness, itself) by motions or transactions or stages or suddenness of quantities (or numbers).

Neither infinity nor the infinite state nor the infinite itself nor zero nor the zero-point nor egolessness nor no-“thing”-ness can be attained or achieved or approximated by quantified, or numerical, or numbered, or progressive, or sudden, or in any manner conditional (or “cause-and-effect”) means.

Egolessness and the infinite state are intrinsically and irreducibly one, non-“different”, and always priorly (or always already) the case.

Therefore, all seeking is intrinsically false, non-necessary, and futile.

9.

The Infinite State—or The Zero-Point State That Is Intrinsically egoless and Perfectly Indivisible Reality Itself—Is Intrinsically, Always Already, Irreducibly, and Self-Evidently The (Intrinsic and Only) Case.

The Infinite State Is Intrinsic and Intrinsically Perfect Fullness.

The Zero-Point State Is Intrinsic Indivisibility, Prior Unity, Non-“Difference”, and Non-Separateness.

The Indivisible Zero-Point State of Infinite Fullness Is The Intrinsic and Only Case.

VII.

The Truth of Prior Unity
Is The Intrinsic Self-Revelation
of Reality Itself

There Is Only Reality Itself.
It Is Self-Evidently The Case That Only Reality
Itself Is—As “It” Is, Whatever and However “It” Is.
Reality Itself Inherently and Necessarily Includes The
Totality That Is All That Is all-and-All.

Therefore, Reality Itself Inherently and Necessarily
Transcends (or Is Perfectly Prior to) any and every apparent
particular “location”, or space-time “point of view”, or sepa-
rate “self”, or ego-“I”, or “object” of egoic attention.

The egoic (and, thus, pervasive and conventional) “point
of view” relative to all “others”, the world, and “God” is that
all “others”, the total world, and (the however postu-
lated and defined) “God” (or Reality-Source of all-and-All) is
not “self”.

From the (inherently separate) “point of view” of the
ego-“I”, the (every) “other”, the total world, and the conven-
tionally presumed “God” is “not-self”—or an “object” of
“self”, which is (thus) “other” than (or “different” from) “self”.

In Reality Itself—Which Is Inherently egoless and “point-
of-view-less”, or Perfectly Prior to any and every possible
“point of view” (or separate space-time-“location”)—There Is
Only “Self” (or One Indivisible, Non-separate, and Inherently
egoless Self-Nature, Self-Condition, and Self-State That Is
all-and-All, and That Is The Source, or Source-Condition, of
all-and-All).

Therefore, The Truth That Is Always Already and Perfectly Self-Revealed In and As Reality Itself Is The Prior Unity (and Perfect Indivisibility) of all-and-All.

Prior Unity (or Perfect Indivisibility) Is The Inherent, Native, and Irreducible Self-Evidence (or Self-Revealed Reality-Characteristic) of all-and-All.

Therefore, there is not any “not-self”.

There is no separate “God”—but Inherently egoless Reality Itself Is Only “Self”.

The world Is “self”—non-separately.

The world Is Infinite “Location”, Inherently Transcending every “point of view” (or particular “locus” of apparent “location”).

Every “other”—or every apparent relation of the apparent “self”—Is “self”, non-separately.

Therefore, in Reality Itself—and There Is (Self-Evidently) no Real alternative or Real opposite to Reality Itself—There Is an Inherent and Universal Moral Law.

The Universal Moral Law That Is Inherent to Reality Itself and Self-Evident in and As Reality Itself Is Universal Prior Unity (or Perfect Indivisibility)—Expressed by and as The Intrinsic Fundamental Imperative in every heart: “Locate” no “other” as “object” (or “not-self”), but identify and relate to all-and-All as “self”—not “different” from your Real (and Inherently egoless) Self-Nature, Self-Condition, and Self-State, and not separate from your own apparent space-time-“location” (or sphere of “point of view”).

In Reality Itself, there is no separate “self” (or absolutely existing “point of view”, or absolutely independent space-time-“location”).

In Reality Itself, there is no separate “object” (or absolutely defined “thing” of attention, or absolutely independent space-time limitation).

The every apparent “other”, and the total apparent world, and That Which Is Always Already all-and-All-

Transcending (or The Self-Evidently egoless and Absolute Reality-Context of all-and-All) Is “Self”—or Inherently and Self-Evidently Not-separate from The Intrinsic (and Inherently egoless) Self-Nature, Self-Condition, and Self-State of Reality Itself, As “It” Is.

All of apparent “self” Is Inherently egoless and Indivisible—in and As Reality Itself.

Reality Itself Is The One and Only and Perfectly Indivisible “Self”—or Self-Condition, and Source-Condition—of all-and-All.

Reality Itself Is Not-Two.

Reality Itself Is “Self”-Only—Inherently egoless, Not-separate, Not-“different”, Not-“other”, Not-“object”.

Reality Itself Is One-Only—Inherently Indivisible, Non-Dual, Perfectly Inclusive, Non-Divisive, and Inherently Free of problem, seeking, and attained result.

Reality Itself Is Self-Existing—or Self-Evidently Not-caused.

Reality Itself Is Self-Evidently Acausal in the apparent context of all that is either cause or effect.

Reality Itself Is Self-Existing As Limitless Acausal Self-Radiance—or The Universal heart-Current, or all-and-All-Pervading Root-Energy, of Acausal Love-Bliss.

Therefore, Reality Itself Is The Law (and The Very and Inherently egoless “Self”, or Self-Nature, Self-Condition, and Self-State) of Self-Radiance (or Perfectly ego-Transcending Love-Bliss), Always Already Self-Manifested in and As The Intrinsic heart-Imperative (or The Moral Law Inherent in all-and-All) That Self-Requires active ego-Transcending love—or action and regard that are Always Already Coincident with the Intrinsic Self-Apprehension of The Self-Nature, Self-Condition, and Self-State of Reality Itself (Which Is Inherently egoless and Perfectly Indivisible Prior Unity, Boundless Self-Radiance, and Limitless Relatedness As Intrinsic Love-Bliss Itself).

Love Is The moment to moment Enactment (or Self-Radiation) of The Intrinsically Self-Evident Principle of Prior Unity.

Love Is Non-exclusiveness—or Perfect Indivisibility and Perfect Inclusiveness.

Love Is The Inherent (and, thus, moment to moment) Transcending of ego-“I”—or separate and separative “self” (or the inherently divisive “self”-dramatization of “point of view”).

Love Is The Inherent (and, thus, moment to moment) Transcending of the separate “subject” (or the egoic and divisive “self”) and the separate “object” (or the illusory “not-self”).

Love Is The Inherent and The Active Relinquishment of the separation and “objectification” of “self” and “other”.

Love Is Boundless Self-Radiance—or egoless Self-Magnification of The Root-Current of the heart (Which Is The Self-Energy of Reality Itself).

Love Is The Universal Self-Radiance of the all-and-All-Including and all-and-All-Transcending Self-Nature, Self-Condition, and Self-State That Is Reality Itself.

Therefore, in the plane of human world, love Is The Intrinsically Self-Evident—or By-Reality-Itself-Revealed—“self”-Discipline of Cooperation, Tolerance, and Peace.

VIII.

What Is No-“point-of-view”
Is all-and-All

The Mere and Only Presence.
Mere and Only.
Indivisibly One—and Only.
The Mere Presence.
Reality Only.
Only Reality Itself.
The Mere and Only Presence Of Reality Itself.
Mere and One.
Mere.
One.
Only.
Only all.
Only all-and-All.
That Is.
That Is all.
That Is all-and-All.
Only egoless One.
No “difference”.
No “difference” no separateness Is—and Only.
Is As all-and-All As One and Prior Unity Of all-and-All.
All “cause-and-effect” In and Of That Only.
Acausal egoless Only That.
The Presence Of Reality Itself.
No “Deity” Is That Is.
Only God That Is Is Reality Itself No-Deity Divine.
All of all-and-All Is Only That That Is As all-and-All
Indivisibly.

No “selves” Are here.

Only opposites, and circles, and cycles, and spin.

Nothing conditionally arises that is not a pattern thus.

Every “problem” is only pattern—and, therefore, only a condition of opposites in a state of mutual contradiction, or irreducible opposition, or internal conflict, or spin.

To seek a “solution” to any “problem” by struggling with its pattern is only to become entangled in the mummery of opposites, by means of egoic “self”-identification with conflict and circularity, which only produces more and more cycles of patterns and “problems”.

The only Perfect Resolution to any “problem” Is always At the Root, Prior to the “problem”, and Prior to the state of “problem” itself, and Prior to the ego-“I” that knows and seeks in the domain of pattern itself.

The only Perfect Resolution to “problem” and the search for “solutions” Is always Prior to ego-“I” and its “object”—or At the Root, or In the Source-Position, and As the Source-Condition In and Of and As Which opposites, and circles, and cycles, and spin, and all-and-All of pattern, and “problem”, and search arise.

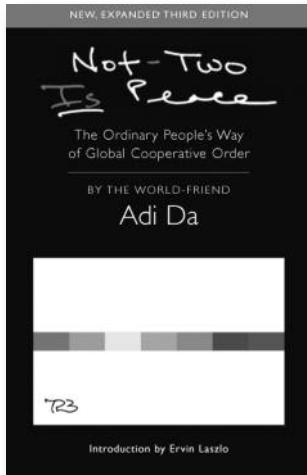
The world is only patterns, patterning the all-and-All Of Only.

The world is only pattern patterning itself—a self-perpetuating figure of duality, “difference”, change, uncertainty, and certain death.

You Are Not In, Of, and As the world.

You Are Always Already—Priorly, and At Root—What Is No-“point-of-view”.

What Is No-“point-of-view” Is all-and-All.



ABOUT THE COVER

The image on the cover is a flag design created by Adi Da specifically for the Global Cooperative Forum. He explains the significance of the flag as follows:

National flags represent the already presumed separateness of national identities. In contrast, the Global Cooperative Forum is represented by a single flag, consisting of the simple spectrum of colors on a white field.

The white field is a "tabula rasa" (or blank slate), symbolizing the absence of all the kinds of "self"-imagery by which human beings create differences between themselves and others. In addition, the plain white flag is a traditional sign of truce or surrender. The party waving the white flag is signalling that it does not want confrontation, and that it is not posing a threat.

The Global Cooperative Forum is not there to confront anyone. It relinquishes all confrontation and all war, and it upholds no self-imagery beyond the simple reality of being part of the totality of humankind.

The presence of the rainbow straight across the flag indicates that the Global Cooperative Forum is actually functioning as a global institution. The spectrum of color on the white field symbolizes inclusiveness in every sense—all flags, all races, and all nations.

The "723" in the lower left corner stands for the date July 23, 2006. In his essay entitled "723" (Essay XXI of Part Two in this book), Adi Da comments on the unique and decisive significance of this date in global human history. ■

THE WORLD - FRIEND , A D I D A

From his birth (on Long Island, New York, in 1939), Adi Da always manifested unique signs of spiritual illumination. Nevertheless, from his birth, and until his spiritual restoration at thirty years of age, Adi Da submitted himself to an ordeal of “self-identification” with all the limitations and sufferings of the human condition.

Adi Da describes his early years as being focused in two fundamental activities: investigating how, in the scale of human “ordinariness”, to perfectly realize the Truth of “Reality Itself”, and (coincidentally) both achieving and demonstrating the human-scale ability to communicate the Truth of “Reality Itself” through both visual and verbal means.

Adi Da graduated from Columbia University in 1961, with a BA in philosophy, and from Stanford University in 1966, with an MA in English literature. His master’s thesis, a study of core issues in modernism, focused on the literary experiments of Gertrude Stein and on the modernist painters of the same period.

In 1964, Adi Da began a period of intensive practice under a succession of spiritual masters in the United States and India. In 1968, he went to India and approached the renowned spiritual master Swami Muktananda of Ganeshpuri, who immediately responded by saying that Adi Da was a spiritual master at birth, and “the most extraordinary Westerner” he (Swami Muktananda) had ever encountered. One year later, in a unique letter of acknowledgment, Swami Muktananda made an open public declaration that Adi Da was, by virtue of his evident spiritual signs and demonstrated states, inherently qualified to teach others independently, and to awaken others spiritually by direct transmission. Later, in 1970, after a final period of intense spiritual

endeavor, Adi Da spontaneously became re-established in the continuous state of illumination that was his unique condition at birth.

After his re-awakening, Adi Da began to teach, creating a vast repository of wisdom, in living dialogue with those who approached him as devotees. His literary, philosophical, and practical writings consist of over sixty published books—many internationally acclaimed. In the early 1970s, Alan Watts, writer of numerous books on religion and philosophy, acknowledged Adi Da as “a rare being”, adding, “It is obvious, from all sorts of subtle details, that he knows what IT’s all about.” In the late 1990s, poet Robert Lax said of Adi Da’s radically experimental novel, *The Mummery Book* (the opening volume of Adi Da’s *Orpheum* Trilogy), “Living and working as a writer for many decades, I have not encountered a book like this, that mysteriously and unselfconsciously conveys so much of the unspeakable reality.”

Having fully given his teaching, Adi Da lived independently on his island sanctuary in Fiji, constantly working to express the Truth of existence through modes of communication to which all human beings can respond—including literary, theatrical, artistic, and philosophical works. He passed from the body on November 27, 2008.

Adi Da is not political in any ordinary sense of the word. Rather, his address to humanity and the process of civilization comes from his lifelong intention of communicating the truth of existence—uncovering both the essential driving forces of limitation and suffering and the means to go beyond those forces. ■

GLOSSARY OF TERMS AND PHRASES

Acausal—Neither caused nor causing; therefore, existing beyond (or prior to) the realm of duality in which the law of “cause and effect” is operative.

all-and-All—A phrase Adi Da created to describe the totality of conditional (or ordinarily appearing) existence—both as the “sum of its parts” and as an undivided whole. He defines lowercase “all” as indicating “the collected sum of all presumed-to-be-separate beings, things, and conditions”, and uppercase “All” as indicating “the All (or the undivided totality) of conditional existence as a whole”.

body-mind-complex—With this term, Adi Da is communicating that each human being is a “complex” of fundamental faculties. Those fundamental faculties include body and mind, and also emotion and breath.

conditionally manifested reality / Reality Itself—Adi Da distinguishes between two meanings of the word “reality”. (1) He refers to reality as we ordinarily perceive it and participate in it as “conditionally manifested reality”. The “ordinary reality” is the complex effect of all kinds of causes. Thus, the “ordinary reality” can manifest only in accordance with whatever conditions are the case. Therefore, because the “ordinary reality” is dependent on conditions, Adi Da describes it as “conditionally manifested”. (2) In contrast to “conditionally manifested reality”, Adi Da refers to “Reality Itself” (with capital letters). Reality Itself is not in any sense dependent on conditions. In other words, Reality Itself is utterly “Non-conditional”. Adi Da states that Reality Itself is the “One and Only Self-Nature, Self-Condition, and Self-State” of every thing and every being in the universe.

Conscious Light—Adi Da defines Reality (Itself) as “Conscious Light”. By making this definition, he is communicating that the two essential characteristics of Reality are Awareness (or Consciousness) and Radiance (or Light). Furthermore, Adi Da states that Conscious Light is the essential Nature (or the “One and Only Self-Nature, Self-Condition, and Self-State”) of every thing and every being in the universe.

diaspora—The “diaspora” (“dispersion” or “scattering”) of humankind all over the earth, over the course of many thousands of years, has resulted in the establishment of different cultures and philosophies. But no matter what cultural or even racial differences have appeared, Adi Da emphasizes that humankind is still a single species.

“difference”—Adi Da defines the presumption of fundamental “difference” as the essential fault that characterizes the unliberated human ego. The core of this presumption is the primal notion that “self” is separate from “everything and everyone else”. That primal notion is described by Adi Da as the “root” of all human suffering and dilemma.

ego / ego-“I”—Adi Da teaches that the ego is an activity, and not an entity. The activity of egoity is what Adi Da calls the “self’-contraction”, or the presumption of separate and separative existence. When he uses the term “ego-‘I’”, he places the “I” in quotation marks to indicate that he uses it in the “so to speak” sense. He is indicating (by means of the quotation marks) that, in Reality, there is no such thing as the “I”, even though it appears to be the case in ordinary experience.

end-time—Adi Da uses “end-time” to mean the end-phenomenon of human ego-culture and the loss of the connection to Reality Itself—and not any traditional religious myth associated with this term. See also **“late-time”** (or **“dark” epoch**).

Enlightenment—The actual Realization of Reality Itself, or Truth Itself—Which Realization is Inherently Full of Light. Adi Da sometimes sets the word “Light” off in hyphens (as in “En-Light-ened”) to emphasize the root-meaning of the word.

everybody-all-at-once—A phrase coined by Adi Da indicating the “all-at-once collective” of humanity—which is not a collection of separate individuals, but the force of humankind as a collective whole, based in the fundamental presumption and truth of prior unity.

face-to-face—Humans all over the earth are now “face-to-face” with one another, in that no one exists in an isolated tribe or culture. There is now a single world, transformed by worldwide communication, economic interdependence, and the potential of global warfare.

“ground zero”—A term coined in the twentieth century to describe the site where an explosion (especially a nuclear one) has occurred. Since September 11, 2001, this term has also commonly been used to refer to the site of the destroyed World Trade Center in New York City. In this book, Adi Da uses this term in metaphoric and temporal terms relative to the state of global human culture at this time in history. His use of “ground zero” also relates to the “zero-point”, or the inherent egolessness of human life. See also **“zero-point”**.

“know”—When Adi Da places this word (and its variants, such as “knowing”, and “knowledge”) in quotation marks, he does so to indicate that the

ego's characteristic presumption of separation between the "knower" and that which is "known" makes it impossible to know anything as it really is. Adi Da capitalizes "Know" and "Knowledge" to indicate a wordless, direct Realization—rather than any form of knowledge based on the illusion of separation between "subject" and "object". See also **"Perfect Knowledge"**.

"late-time" (or "dark" epoch)—Adi Da uses the terms "late-time" and "dark" epoch" to describe the present era, in which doubt of anything at all beyond mortal existence is more and more pervading the entire world, and the "self"-interest of the separate individual is more and more regarded to be the ultimate principle of life.

lose face—To "lose face" is to allow one's vulnerability and one's shortcomings to be seen, without the apparent protection of a powerful or influential image. See **save face**.

mummery—The dictionary defines "mummery" as "a ridiculous, hypocritical or pretentious ceremony, observance, or performance". Adi Da uses the term "mummery" to describe all the activities of ego-bound beings, who are committed to the false view of separation and separativeness.

"Narcissus" / "Narcissistic"—Adi Da uses "Narcissus" as a key symbol of the un-enlightened individual as a "self"-obsessed seeker, enamored of his or her own "self"-image and egoic "self"-consciousness.

He is the ancient one visible in the Greek myth, who was the universally adored child of the gods, who rejected the loved-one and every form of love and relationship, and who was finally condemned to the contemplation of his own image—until, as a result of his own act and obstinacy, he suffered the fate of eternal separateness and died in infinite solitude.

—Adi Da
The Knee of Listening

"neighborhood-wars"—The term "neighborhood-wars" describes the destructiveness of the ego (or the presumed separate "self") at all levels of human endeavor—not just the conflicts between nations and ethnic groups but in the most intimate scale of human interaction (the "private wars of Everyman"). This term comes from Adi Da's literary work *The Mummery Book*.

Non-Dual—Inherently indivisible, and, therefore, never composed of "two" (or "self" and "not-self").

"object" / "objective"—Adi Da consistently places the words "object", "objective", "objectify", and so forth, in quotation marks. He does this in

order to indicate that, in Reality Itself, there is no such thing as an “object” that is separate from the “subject”.

“Perfect Knowledge”—The direct, tacit Realization of the Indivisible Unity of Reality Itself—prior to any presumption of separation between “knower” and “known”. “Perfect Knowledge” contrasts with all forms of ordinary “knowledge”—which are based on the presumption of an irreducible separation between “knower” and “known”, or “subject” and “object”.

Perfectly Subjective—In the phrase “Perfectly Subjective”, the word “Subjective” does not refer to “the inward experience of an individual”. Rather, it points to Reality Itself—the True Source (or “Subject”) of all apparent experience, which exists prior to any apparent individual “self”.

“point of view”—By placing this phrase in quotation marks, Adi Da is communicating that, in Reality, every ordinary “point of view” is an illusion—because all ordinary “point of view” is founded in the presumption of the separate existence of “I”.

prior unity—Adi Da’s term “prior unity” points to the unity that exists prior to all the apparent differences and conflicts in the world. That unity, in other words, is senior to all apparent signs of disunity. Adi Da also calls this the “unifying life-principle” and the “cosmically extended pattern of Oneness”. In the phrase “prior unity”, Adi Da uses the word “prior” in the sense of “a priori”, or “inherent” (not in the sense of “previous”). Please see p. 35 for a full discussion.

psycho-physical—A phrase which Adi Da uses to indicate that the human being is not a purely physical phenomenon, but a phenomenon with both physical and psychological/psychic dimensions. He also uses this description to characterize not only the human being but the world altogether.

Reality Itself—See **conditionally manifested reality / Reality Itself**.

Real God—Adi Da uses the term “Real God” to refer to Reality or Truth Itself, rather than any conventional anthropomorphic idea of God as “Creator”.

save face—To “save face” is to try to “look good”, or cling to an image of invulnerability and superiority in order to avoid being exposed as flawed or threatened. See **lose face**.

scientific materialism—The predominant philosophy and worldview of modern humanity, the basic presumption of which is that the material world is all that exists. In scientific materialism, the method of science, or

the observation of “objective” phenomena, is made into a philosophy and a way of life that suppress the native human impulse to Realize Reality Itself.

“self” / not-“self”—The two categories of egoic illusion: that which one identifies with (“self”), and everything else (not-“self”). Adi Da places “self” in quotation marks to indicate that the presumption of a truly separate entity is an illusion—generated in response to the fact of bodily existence.

“self”-contraction—The fundamental presumption (and activity) of separation. Also called “ego”, or “ego-I”.

Self-Nature, Self-Condition, and Self-State—While pointing out that there is no such thing as a separate egoic “self”, Adi Da uses this phrase to indicate that Reality Itself is the true “Self” (capital “S”) of all existence.

sublated—The verb “sublate” means “to remove” or “to negate”—in the sense of “rendering no longer effective”.

Transcendental Spiritual—Adi Da uses this phrase as a description of the two fundamental aspects of Reality Itself, and also of the process of Reality-Realization (or Enlightenment). “Transcendental” refers to Existence (or Being, or Consciousness) Itself, and “Spiritual” refers to Energy (or Light) Itself. Adi Da has revealed that these two aspects inherently coincide in Reality Itself, Which is Indivisible.

“tribalism”—Adi Da uses the terms “tribal” and “tribalism” to refer to the ego in its collective form. Please see p. 37 for a full discussion.

Unifying Life-Principle—See **prior unity**.

Witness—The natural “Position” of Consciousness Itself is to Stand as the Mere Witness of all that arises, Prior to egoic “self”-identification with the body-mind-complex.

“zero-point”—With the term “zero-point”, Adi Da is describing the “place” (or reality) that is prior to the root-gesture of separation. Thus, “zero-point” is synonymous with “egolessness”. The quotation marks indicate that its meaning is limited to the specific definition described here.

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The entire text of *Not-Two Is Peace*
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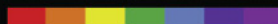
In a world beset with innumerable challenges, *Not-Two Is Peace* offers a new vision for the future. Adi Da emphasizes "prior unity" as the basis for our decisions and actions. If we proceed with putting the interests of the whole of humanity first, then there is the possibility of growth and development for the nearly seven billion people on the planet, not just a privileged minority. Such wisdom cannot be ignored.

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